

THE MYTHOLOGY OF ISLAMIC STATE

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Scene on Roadside

Almost desolate road and cold wind; on pavement there was a stranger engrossed in his own world, and murmuring songs of love, walking in leisure. He was navigated by a vehicle, that stopped suddenly, a few strides from him. A gentleman, ripe in years, came out and advanced with eager steps ;intercepted the man on his way: and shouted: “ O Darwaysh! Where are you wandering in loneliness? Have you been dismissed from home, or on some errands.”(Smilingly)

The amiable faced Darwaysh raised his head in mixed expression of surprise and bitterness to behold the violator of his serene walk. However affection was discovered on his visage and said,“ Professor you ?!”

PROFESSOR: Yes, It is me!

DARWAYSH: Although it seems that ages have passed since we finished our university days; still it appears that it is talk of only yesterday. Every thing is dream; every thing becomes dream. People, stones, streets, mountains, friends, enemies...all....all become, is dream, memories. Their realities are contemplated in vivid sentiments of soul alone. We are just names, that are obliterated with time.

PROFESSOR: You have always been pensive since I know you long. I acknowledge the dismal indifference of the world sighed by you. Yet, let us admit the actuality of being in society and endeavor for the best.

DARWAYSH: Perhaps you are right in your so fondly cherished hopes for this society. However it is not as easy as you are imagining.

PROFESSOR: Certainly ! I know the plight in which our country and also the whole Muslim world is plunged, can never be checked and wholesomely converted unless we know and enforce the ideology in its true sense.

DARWAYSH: Which ideology? I am afraid there is a big market of ideologies for those who are either weary of life, or those who are ambitious to earn the name in the world on the pretext of noble services to mankind. Can you show me the kind of commodity purchased that has so gratified you into sweet slumbers of expecting *the best* ?

PROFESSOR: I will feel blessing of God for me to impart the great message of ideology to you. But it needs ample leisure and free environment for discussion. And it is evident that roads cannot afford the propitious conditions for profound intercourse of ideas. Allow me now the opportunity for your hospitality; there at home we shall resume our discourse.

DARWAYSH: well I agree that you take me to your altar at home for proselytization.(both laugh and enter the car).

At Home: they arrive

DARWAYSH: So kindly express now, that secret ideology; which you did not deign to open on the road. (smiling in raillery).

PROFESSOR: All ideologies are mere “isms”. Only Islam has the perfect political program that has the true definition of ideology in the concept of The Islamic State for the welfare of humanity and salvation hereafter. Code of life is absolutely embodied in the Ideology of The Islamic State.

DARWAYSH: Islamic State? You want to say that ideology of Islam is connoted in the concept of Islamic State ? Is it not Mawdudism? Is it not also ,however dissimilar, an ISM ? But you had just before denounced all forms of Isms masked as ideologies.

PROFESSOR: It is no novelty by Mawdudi. He is just modern deputy of this primordial ideology, which he himself confesses, had been bequeathed to him in his lineal ascension from Syed Ahmed Shahid, through Shah Waliullah and then Sheikh Ahmed Sirhandi, to Ibn Taymiyah, and finally Ghazali. So Mawdudi is just a link in the golden chain of that sacred ideology for Muslim revival in our modern age.

DARWAYSH: Is this triumphalist concept of Islamic state original or borrowed?

PROFESSOR: Good Question. But I am astonished, how a man like you erudite, can be ignorant of this accomplished truth!

DARWAYSH: Accomplished? When did it accomplish? Where? Who had accomplished the truth of this Islamic State?

PROFESSOR: None other than our Holy Prophet accomplished this truth in the state of Madina. This Madinese State of Muhammad is the original par excellence for imitation to guide the custodians of his ideology in future.

DARWAYSH: Indeed I have its knowledge ;however it is interesting to hear from your enthusiasm.(smilingly)

PROFESSOR: But why you are smiling? I am in earnest.

DARWAYSH: I am smiling on your innocence, who is professor of political science and history.

PROFESSOR: What wrong statement I have made?

DARWAYSH: That Madina, The City, is the primary concept of State, founded by the Prophet in Islam.

PROFESSOR: I do avowedly feel proud of my pious assertion, that *Madina*, once called Yathrib, Prophet named it Madina, “*The City*”, as The First State for Moslem community.

DARWAYSH: Well. What do you know about Sparta, Athens, and Thebes?

PROFESSOR: In ancient Greece, the Greek world was divided into many City-states. Each had been independent political unit. Above three were the most important among all. But I simply wanted to say, that the state of Madina, the city, Madinese state, connotes the perfect state.

DARWAYSH: Please make it clear for elegance of our arguments, that Madinese state was perfect, or complete as well ?

PROFESSOR: Completely perfect!

DARWAYSH: So for you there is no doubt in its completion. Then what do you mean by its complete being?

PROFESSOR: Every institution was existing in it in ideal form.

DARWAYSH: Can you designate in that complete ideal state any medicine university? Any hospital? Any ministry of health?

PROFESSOR: No.

DARWAYSH: Any police system, jail administration, court-system?

PROFESSOR: No.

DARWAYSH: Any ministry of Education, school, college, university: ministry of commerce?

PROFESSOR: No. I think it is better to define it in terms of a perfect political system.

DARWAYSH: We would debate afterwards what is called Perfect. At present to understand the political system of your ideal state, can you inform me of that legislation, through which the head of the state could be installed and removed?

PROFESSOR: No.

DARWAYSH: I have dissected your word '*Complete*' for your sanctified state. Now how you would defend your next word '*Perfect*' for it?

PROFESSOR: My dear please do not minutely entangle the theme of our Ideal state, since all these institutions were potentially present in undifferentiated form of embryo. When achievement of conquests provided requisite environment for nourishment of this embryonic state, all institutions evolved in the Perfect empire of khilafat, from Morocco to Malaysia, if we do not include the Christian Hispania.

DARWAYSH: So Madinese state, that had been hitherto perfect model in Islam, you have by relegating into undifferentiated form; rendered it ineffective for imitation in a civilized

society; because the world of embryo is potentially different from the world of independent individual.

PROFESSOR: Make your sense crystal for me please.

DARWAYSH: See, you have made two kinds of ,or degrees of ,Islamic state. 1.Potential Madinese State which is embryonic, undifferentiated in form. And ,2 : Developed Khilafat. Is it not so?

PROFESSOR: I am interested and surprised to listen my own theme from your lucid tongue. Continue please.

DARWAYSH: Your Madinese state has been unwillingly proved by you only primitive in potential, that is not sufficient in-it-self to be model for imitation in an advanced society: therefore you anxiously sought the canvass of Khilafat to paint those institutions that are considered requisite to meet the demands of any civilized society, that must be complete in all social systems for existence. In this manner in our pursuit of a fully equipped model state after the fleeting image of the Madinese state ,we have descended into imperial world of Khilafat.

PROFESSOR: Splendid ! you have correctly explained. So we are agreed that early Muslims like a photographer, developed Madinese Negative of State into vivid picture of Khilafat. So Madinese state by differentiation was developed into the Ideal state of Khilafat.

DARWAYSH: You have wrongly construed my analysis of your own thinking. I have simply produced your thought in the mirror of my words for your own view in it. You are flattered by your elegant reflection in the image of my eloquent production.

PROFESSOR: Then what is your own judgment?

DARWAYSH: We can not know it unless we shed light on the nature of those institutions in Khilafat, which you could not show me in your glorified state of Madina. Your belief that they had been pre-existent in embryonic form has proved only hypothetical; no historically attested reality.

PROFESSOR: Whence they were discovered then in so efficient forms?

DARWAYSH: You must acknowledge that these imperial institutions which were so indispensable for the maintenance of a vast Khilafat, could not be very immediately afforded by the primitive community of Madina. It would have required a long time, to develop from its undifferentiated matrix; a so much sophisticated machine for efficiently operating an ecumenical empire: because almost the whole nation had been diligently involved in foreign wars and vanquishing. They had subdued and assimilated, the lands, peoples, arts, sciences, letters, and institutions, of the Persian and Byzantian civilizations. So Khilafat had inherited these institutions as contents of those both civilizations in prepared forms of legacy. And those early Muslim warriors had only discovered; not developed; the intricate institutional system for their nascent empire in the examples of Perso-Roman administrative worlds. The Arabs then, had been interested and mortally

engaged, in their imperial campaign of expansion: they had no time to develop institutions patiently; nor they could afford to waste their martial energies into unseasonable activities of an insecure peace, when active and bleeding enemies were at hands to recover their losses.

PROFESSOR: If I allow that there is no original idea of state in Islam; that Madinese state is no model for civilized worlds; that Khilafat is not a developed version of Islamic state: then without state as the centre of Islamic life, to whom the Zukat , the enjoined alms, community would submit ?

DARWAYSH: You want to say that before giving alms, first a state is to be built?

PROFESSOR: Obviously .

DARWAYSH: Tell me, Zukat is for the poor ,or for state? Is the command of Zukat for those Muslims in not Islamic countries, abrogated? *It is like, No Mosque: No Prayer!*

PROFESSOR: Without state, who would protect the rights of Muslims?

DARWAYSH: Who is protector of their rights in UK, USA, German and Japan? Do Muslim not inhabit New Zealand and Australia? In Moslem countries are there running streams of honey and milk? instead we behold, there is dishonesty, plundering; sectarian, linguistic and national bloodshed, is rampant. Have Moslem states in their reigns eradicated class wars? Are there not miserably continued the inveterate wars of exploitation, deprivations, between the haves and the have-nots ? Is the watchword of "Islam the foundation of our state" providing sanctuary to our lives and basic rights? No ! Why ?

PROFESSOR: Because our state is not Islamic in spirit.

DARWAYSH: Then are Japan, Norway and Denmark Islamic states; where Muslims in fear of their lives and future are seeking protection in race?

PROFESSOR: If state concept is Hellenic, and not Islamic idea; then what principle in Islam is left for us to participate in political life?

DARWAYSH: intelligence and Justice i.e. Aqal and Adal.

PROFESSOR: Elucidate please in the light of Quran and Hadith.

DARWAYSH: How expressly Quran has enjoined to reflect, deliberate and ,meditate on the signs, called Aya, of God. Allah is in Quran not addressing them who are blind of heart. His signs are only for the intelligent .

PROFESSOR: And what is Justice?

DARWAYSH: To place a thing on its proper seat.

PROFESSOR: How Justice is possible without State?

DARWAYSH: State is a limited domain. Whilst Justice is universal. And Islam asserts to be universal in its nature; is religion of nature. By identifying Islam with State, why do you make Islam pent up within the narrow walls of State? Justice and intelligence are the only authentic two faces of Islam. Inside it is intelligence; outside in laws it is called justice. In Islamic terminology of Quran, intelligence is named *heart*. So Allah says, *He revealed Koran upon the heart of Muhammad*. So the ignorants, Allah has defined as blind-hearted. Their hearts can not see the objective truth independent of their fallible selves.

PROFESSOR: Why Allah has called Aqal as intelligence, not reason, nor intellect?

DARWAYSH: When reason is transformed intellectually, When *istadalal* becomes *maqul*, the *maqul istadalal* is integrally called *Aqal, intelligence., intelligent aqal..* Reason is only reflection of Intellect for intuition.

PROFESSOR: Please reflect light on the connection between Intelligence and Justice.

DARWAYSH: Imam Ali has said, “To ponder upon the working of nature is worship.” Deliberate just upon the consistent relationship between sun, moon, planets, stars, day and night, successive seasons; how they come and pass on their proper time and place. This order in things that creates the idea of beauty in cosmos is called justice by intelligence. Cosmos is the established reality of Justice for intelligent heart. Without justice, all order in cosmos shall end into chaos. So it is intelligence alone that is the consciousness in justice! Why Adam had been crowned over the whole creatures? Why? On the basis of justice expected by God, for his intelligence. Why Khilafat, Allah did confer on Adam? Due to Aqal. Aqal knows the wisdom in the affairs of justice, that even the angels do not know. **FOR JUSTICE, INTELLIGENCE IS IMPERATIVE FOR RULE, NOT STATE!!!!!!** When Hazrat Yusuf (A.S.), the prophet

Joseph was conducting the state affairs of Pharaoh, had the Egyptian Empire been Islamic in principle?

PROFESSOR: I was sometimes perplexed, when this sentence of Ali I revolved in my solitary reflections, that a Non-Muslim state of justice is better than a Muslim state without justice. Today you have very eloquently revealed before my closed eyes to open, this oracle of his political wisdom for comprehending the spirit of Islam.

DARWAYSH: Well, I deem it is time to depart till we meet again. Where? Time will tell!

Dated: 1-1-2019